

THE NUR AP SHAN

PUBLISHED EVERY FRIDAY.

Vol. XI

LUDHIANA:—September 20th, 1907.

No. 38

FOREIGN TELEGRAMS.

London, September 12.

The latest information from Vancouver states that the excitement is subsiding.

The ship *Monteagle* has arrived, bringing 901 Hindus and 263 Chinese and Japanese.

Mr. Ishir, the Japanese Immigration Commissioner, has left Vancouver for Ottawa.

He says that a cablegram from Tokio shows that Japan will not make an international incident of the Vancouver affair. Japan however will demand an indemnity for individual Japanese.

In view of the steady influx of Chinese into Jamaica the Government is being pressed to pass a prohibitive alien law.

The Tsar's yacht, the *Standard*, went aground on some submerged rock to the westward of Hongoe in the Finnish Archipelago yesterday and remains fast.

A lifeboat and seven torpedoboats are standing by.

The Tsar family remain on board.

The Russian royal family have been safely transferred to the cruiser *Asia*.

The public in St. Petersburg are ignorant of the accident and nothing has appeared in the morning papers.

The *Standard* has a rent forty two feet long amidsthips and another rent forward.

The rock on which she struck are uncharted.

London, September 13.

The *Times* New York correspondent telegraphs that all Japanese and Chinese at Bellingham have been warned to leave immediately.

The Japanese working in the Canneries are armed and declare that they will resist any attempt to compel them.

The Japanese and Chinese are arming at Seattle, where the Anti-Oriental League intend to hold a grand international demonstration.

The ship *Monteagle* proceeded from Vancouver to Victoria where the Japanese were landed. She returned to Vancouver to land Hindus. The steamship officials, owing to the enormous crowds, ordered the Hindus to go back to the ship.

Captain Wellman and two companions started towards the Pole in their dirigible balloon on the 2nd September.

The start was most successful, but a northerly wind soon drove them back over Spitzbergen where they alighted. The expedition returned to Tromsø.

The *Daily Mail* states that the military authorities have established a station among the remote Athole mountains in Scotland where experiments with a new aeroplane are being conducted with the strictest secrecy.

The Board of Education has established a medical department to assist the local authorities in compulsory medical inspection of elementary school children.

London, September 14.

Nineteen of the Vancouver rioters have been committed for trial.

The dominion Labour Congress will consider the Oriental Labour question.

Some of the delegates advocate a general strike in Canada in order to show the national antipathy to Japanese.

Hindus have been landed at Vancouver unmolested.

A hundred weaklings have been ordered to be deported.

It appears that the fact that the Hindus are amply supplied with funds has decreased the anger of the inhabitants.

Reuter, telegraphing from Tokio, states that Baron Hayashi has been created a count, and Mr. Kurino and Mr. Mutono have been created Barons in connection with the Russian and French treaties.

A telegram from St. Petersburg states that the press attacks the naval administration in connection with the stranding of the *Standard*.

The *Slovo* declares that the incident is worse than the battle of Tushima, and stigmatizes the ignorance of Home waters as criminal.

Captain Wellman's airship has been rescued from a glacier intact.

The expedition has been abandoned for a year.

London, September 16.

The executive of the Amalgamated Society of Railway Servants will take a ballot among the members on the questions of a general strike which the executive strongly recommends.

The ballot papers are returnable on October 28th and a decision is expected on the subject on November 1st.

The crux of the crisis lies in the absolute refusal of the bulk of the companies to recognise the society in negotiations with their employes in reference to the latter's demands.

Large and enthusiastic meetings were held at Manchester, Peterborough, Crewe, Derby, and other centres last evening which supported the executive.

Railway stock has fallen from to 602 since Thursday.

The Amalgamated Society embraces only 97,000 railwaymen out of 257,653 eligible for membership, but the society at present is increasing by 1,000 weekly.

The Liberal papers urge the railway companies to recognise the Amalgamated Society of Railway men, while the Conservative papers point out, even if the ballot approves of the strike, the necessity of the men giving notice and of deferring the commencement until the middle November in the hope that the interval will be utilised to secure conciliation and avert a national calamity.

The prevailing belief is that there will be no strike.

Mr. Scott, Superintendent of Immigration has left Ottawa for Vancouver to investigate the whole position of Oriental Immigration.

The Japanese Commissioner Mr. Ishu has arrived at Ottawa and confers with the Government to-day.

Mr. Templeman, Dominion Minister of Inland Revenue, speaking in Victoria, strongly advocated admitting to Canada only immigrants likely by assimilation and intermarriage to assist to build up homogeneous populations.

EDITORIAL NOTES.

The following article is copied from the Sunday "Civil and Military Gazette." The note appended is from the editor's personal knowledge of the strange and interesting history of the family.

"PINKERTON" DEAD.

CAREER OF A FAMOUS DETECTIVE.

Mr. Robert Pinkerton, the chief of the famous American detective agency bearing his name, died on board the steamer *Bremen*, which arrived from New York at Plymouth on Aug. 17. Mr. Pinkerton's death, which occurred on the 12th inst., was due to fatty degeneration of the heart. He had been ill a day or two on the liner.

The Pinkerton Detective Agency is known through the length and breath of the civilized world. An air of mystery invests this institution, which has succeeded in unravelling so many tangled skins of lawlessness and crime. Allan Pinkerton, its founder, started life as a cooper. He was quick to discover, however, that the work of a detective was at once more lucrative and more congenial, and he speedily established a reputation in the detective service of America.

His son, Robert Allan Pinkerton, was born at Dundee, Illinois, on April 7th, 1846. From his earliest infancy young Pinkerton was accustomed to stories of crime, and at an early age he decided on following in the footsteps of his father. He served during the American Civil War in the United States Army, and at its close joined the already famous agency which his father had founded. On the death of Allan Pinkerton, in 1884, Robert became the head of the agency.

The exploits of the Pinkerton Detective Agency would fill a volume. They form one of the most fascinating chapters in the long romance of crime. Among others may be mentioned the conviction of "Sir" Henry Mercer, a bogus baronet and notorious black-mailer, in 1864, and the capture of a gang of robbers who rifled a train on the St. Louis and St. Francisco Railway on the night of Oct. 25th, 1884.

Many readers will remember the part played by the Pinkerton Agency in the great strike at the Carnegie steel works in 1894. The works were held up by an army of strikers, who for a time had things entirely their own way. Barbed wire entanglements and two forbidding Maxim guns succeeded in rendering impossible the approach of "black-legs." Almost as a last resort the aid of the famous agency was requisitioned. An army of detectives, admirably drilled, proved too formidable a force for the strikers. They

fought well, but it was a battle of lawlessness against discipline, and discipline won.

The romance of the stolen "Duchess" is within the memory of all. It began in 1876. Art circles, and to a lesser extent the general public, were struck with consternation when the news was published that Gainsborough's famous painting of the Duchess of Devonshire had been stolen from the gallery of Messrs. Agnew, in Bond-street. A year afterwards a man named Elliott, who had been captured by the Pinkerton Agency in connexion with a New York forgery, admitted to a share in the robbery, and offered to restore the painting if his release from prison were guaranteed.

Pinkerton extracted a full confession from Elliott, with the result that Adam Worth, the real thief, who had unfortunately obtained news of his betrayal, was tracked to Belgium, where he was captured for another robbery. On Worth's release from jail in 1898 he was met by an American sportsman, Mr. Pat Sheedy, who assured him of his safety if he returned that missing picture. Three years were occupied however in the arrangement of terms, and it was not till March 28th, 1901, that Mr. Moreland Agnew regained possession of his lost treasure.

The success of the Pinkerton Agency is due in no small degree to the intrepid energy and enterprise of the late Robert Pinkerton, under whose management it developed from a successful local organization into the world-wide and famous concern it now is.

It is not because the above is an interesting account of a picturesque character that we have copied it for our readers, but that we may add two items to it that show how strangely members of one family may differ from one another according to the way in which God Spirit works upon them, or the way in which they resist good influences. Mr. Pinkerton, the detective, is celebrated in every country of the world where his exploits are known. Few people are aware of the fact that one of his sisters is a foreign missionary, labouring in a remote corner of the world, and still fewer know of the existence of his brother, a teamster in a small Ohio town. The editor can well remember the amazement with which he first learned that Pinkerton, who carried the boxes from the station, and who showed little inclination to better his condition in any way, was own brother to the keen minded detective; and the amazement grew where he saw the sister, fresh from her work abroad, her face deeply lined with the conflict that she had been waging against evil among ignorant races of men.

The brain, the soul, and the flesh! Keen thought, deep spirituality, gross devotion to the senses. What may not the forces of drink accomplish in ruining man and what may not God's Spirit do in elevating him!

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JOHN G. PATON.

A MODERN APOSTLE TO THE NEW HEBRIDES.

BY REV. PAUL F. SUTPHEN D. D. *Continued.*

After awhile the island was visited by a drouth. The yams and bananas began to fail. The natives at once ascribed the calamity to Paton and his God, and he was threatened with death if he did not instantly depart. He would not leave however, and presently a great rain came on which was followed by an epidemic of fever. Then the sickness was ascribed to Paton and again he was threatened with death. This condition of things continued as long as he remained on the island. Every misfortune which befell the natives was attributed to the malign influence of Paton and his God. There was hardly a day that his life was not in danger. Again and again he was surrounded by savages who leveled their muskets (brought from white traders) at him, but he always escaped as if by miracle. Sometimes tomahawks were thrown at him; sometimes he was closely followed by warriors through the bush, who were seeking to kill him with their spears. On one occasion they tried to poison him. His house was frequently surrounded by savages at night who battered at the doors. Once he was only saved by his dog, which sprang into a native's face as he was about bringing his club down upon Paton's head. So constant were his danger and so marvellous were his deliverances that it is not wonderful that Paton himself regarded them as little less than miraculous. Indeed it is impossible to read the story of his life without feeling that this man was truly watched over by God, night and day. In the very last extremity deliverance always arrives; his enemies are just about to kill him, and then they suddenly drop their arms, and without any apparent reason, move away. He is working in his garden when he finds himself surrounded by savages who have been seeking just such an opportunity as this to murder him. He works on with apparent unconcern, but expecting instant death, and then they all leave him to himself. He makes a journey from one end of the island to the other at night through the bush and around hostile camps, dropping once from a high cliff into sea to avoid his foes, and gets home in the morning none the worse for his experience. He seemed to carry with him a charmed life. Upon several occasions men of war and other ships touched at the island, and he was frequently besought by their captains to take advantage of the means of escape which they offered him, and return to the civilized world. But nothing could induce him to leave these poor islanders whom he not only pitied but loved. He had come to Tauna with an unquenchable desire to deliver its people from savagery and to bring them to a knowledge of Jesus Christ, and he could not be persuaded to desert his post until he was satisfied that he had exhausted every means at his disposal to accomplish these results.

The circumstances which finally compelled him to leave

the island are traceable as usual chiefly to the white traders. One of these, a notorious wretch, landed a portion of his crew who were ill with measles on Tauna, with the avowed purpose of communicating the disease to the natives and with the confessed hope that they might all be exterminated by it, and thus leave the island to white men's possession. The disease spread with frightful rapidity and with terrible mortality among the islanders. About one-third of the whole population perished. Paton did everything in his power to relieve their distress and was the means of saving lives. But the incident naturally increased the native animosity more than ever against the white race. To this was added the superstition of the Taunese which attributed the scourge in part at least, to the anger of their gods against the new religion, and this in turn was fortified by their prejudice against the gospel which so seriously interfered with their practices of cannibalism and sacrifice of widows. From this time on, with slight interruptions, the attitude of the islanders toward the missionaries was one of uncompromising hostility. Paton was finally driven from his house, which was immediately pillaged by the savage natives. By almost superhuman effort he made his way through enemies to the other end of the island and took refuge with the Mathiesons. Their premises were soon besieged. An attempt was made to burn them out, but failed. At last a ship appeared in the offing and on this Paton and the Mathiesons were compelled to flee for their lives to the Christian island of Aneityum. Apparently the mission to Tauna was a failure. In reality it was far otherwise. The heroic labours of these consecrated missionaries made a profound impression upon the minds of the natives, and at a later day others entered into their labours on that same island of Tauna, and on the very spot where Paton and his fellow servants suffered so much a Christian congregation of Taunese worships to-day.

Hardly of less importance was the influence of his life in Tauna upon Paton himself. The experience which he gained there opened his eyes to the abysses of heathenism as never before, and with the story upon his lips of what he had seen and suffered he went back to the Christian world to stir the heart of Christendom with zeal for the salvation of the people of the New Hebrides. Returning to the work which lay nearest to his heart, he took up his station next on the cannibal island of Aniwa. His experience gained on Tauna was invaluable to him here. With splendid consecration and undying perseverance he labored among these people until he had the unspeakable joy of seeing the whole island thoroughly Christianized. In his later years this real apostle of modern times has made his residence in Australia, where his undiminished zeal for the New Hebrides has awakened the consecrated enthusiasm of the Australian churches to redeem every island from sin and savagery and present them all to Jesus Christ. Mr. Paton has also visited the churches of Scotland, England



and America in the same interest, and no doubt many who read these lines will remember his patriarchal presence and the modesty and sweetness of his influence on his visit to this land a few years ago. As we think of his life we are reminded of the Master's words: "Whosoever will be chiefest shall be servant of all." *Concluded.*

POETRY AS THE SOUL OF RELIGION.

"Religion," says Edwin Markham, the poet, "is poetry gone to deed. Poetry floating above life is merely poetry: poetry embodied in life is religion." On the basis of this definition, we are prepared for the further statement: "Religion and poetry are one in essence, and they pursue the same end—the realization of the ideal through the expansion of the social sympathies and the practise of the tender and heroic virtues. Religion seeks this end through life; poetry seeks it through beauty." Continuing (in *The Homiletic Review*, October), Mr. Markham says:

"The first poetry of the world came as a cry out of the religious passion of man, a cry to the mystery whence he sprang—the mystery into which he at last recedes. Poetry and religion were reckoned one in the morning of time. The Vedic hymns were sung by the Aryans in their adoration of the dawn, as they pressed southward through the passes of the Himalayas. The ancient pages of the Zend Avesta are crowded with hymns and pæans to help the heart in its long battle against Ahriman, the evil god. The old Hebrew poets, resting ever on the rock of the eternal, bequeathed to the world a noble poetry in psalm and prophecy—a poetry that has supported the worn steps and wasted spirits of men down long thousands of years. From the Ganges to the Jordan, from the fiords of Norway to the deltas of the Nile, the teachers of righteousness have been poets, and their work remains in its fresh flower, altho the babble of the tongues that were about them has gone into the wind, and the multitude that drew their compassion are drifted dust." "The poet was of old the maker; so the first scripture was a child of the Muses. Theology in its origin descended as a song, and the beginning of revealed religion came as a poetic vision of the Creative Man. The child could not comprehend its Father's thought, but it was blessed in the vision of its Father's face."

As "the origin of poetry"—to quote the words of Poe—"lies in a thirst for a wilder Beauty than earth supplies," so the path of religion can only lead at last, says Mr. Markham, to "the kingdom of the Perfect

Life;" and "our divine origin is proven by the fact that the noble soul recognizes the Ideal as its one secure refuge and predestined abode." Mr. Markham goes on to say:

"The path of the divine education is the path of the sympathies. This quickening of the heart is a work that is wrought by great poetry; and this work is the purpose and prayer of all gospels and all revelations. It is the mighty business of religion to create a social bond that shall draw all beings into the wreath of brotherhood. The religious man is the man who looks through the eyes of others, feels through their hearts, and carries their welfare in his own. We look out on the surging century behind us and what do we see? The growth of materialism in science, of mammon worship in the church, of plutocracy in the state. We also see here and there the growth of a social sympathy among the people, and we hear among our poets a reassertion of the old faith in the soul and its high concerns. We get glad hail and inspiring signal from Wordsworth with his intense conviction of the dignity of fortitude and duty; from Tennyson with his deep feeling for the majesty of the law; from Browning with his strange sense of the soul's inward battle.

"Is religion declining? Is science hacking away the props of the religious sentiment? If so, the best remedy for this evil will be found in the cultivation of the imaginative faculty among the people. Let there be schools of poetry to quicken in us the springs of beauty and wonder. To poetry more than to any other power must we look for the radiant energy that shall repel the march of scientific realism. To poetry we must look also for the glowing life that shall fling off the clutch of an archaic theology. The fatal error of the old theologians was their attempt to probe the abyss with a cold prose logic, a logic that searched for God with a syllogism and destroyed Him with a definition. They forget that the One we adore must reach down beyond the fathomable gulfs. To poetry, then, we must turn, for she only can refresh our spirits with a sense of the Unseen, with a sense of the living Mystery at the heart of the world. Where there is no poetry religion will perish; and where there is no religion the people will perish."

In brief, the mission of the church is "to establish the practise of poetry in this mortal life"—to draw down and embody in the existing world the "forms of beauty and dreams of perfection" that lie beyond the world of the actual. Mr. Markham concludes:

"Men a facts.' But something thought—amaranthine that hears t why the Bib was written presses the true to ever

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"Men are saying everywhere, 'Give us facts, solid facts.' But poetry, strange to say, comes to us with something deeper than fact and more elemental than thought—noble emotion. Elevated feeling is the amaranthine flower of earth—the one thing of time that bears the stamp of eternity. It is easy to see, then, why the Bible is the supreme book of the world. It was written by the supreme poets of the world; it expresses the noblest emotions of the race. The Bible is true to everlasting because it is poetry.

"Poetry is not a treasury of facts. Fact (or what the world calls fact) is forever fluctuating. The world of so-called facts is a kalidoscope changing with each shake of the wrist of Time. What we call fact to-day may be fantasy to-morrow. But poetry stands firm. When a poet has truly said a thing, he has said it for eternity. It takes its place with the Parthenon and the Pleiades. So religion (applied poetry) stands on everlasting foundations."

ITALIAN DISCUSSION OF THE TRIAL OF JESUS.

From time to time discussion has taken place among theologians and lawyers regarding the legal aspects of the trial of Jesus. Rather singularly, Italy is the latest country to evince interest in this subject, the protagonist in the controversy being the famous orator, lawyer, and parliamentarian, Giovanni Rosadi, of Florence. An account of this discussion is furnished by Dr. Oskar Bulle, the editor of the *Beilage* (Supplement) of the Munich *Allgemeine Zeitung*, and may be summarized as follows:

In the spring of 1896 Rosadi delivered a public lecture in his native city, in which, with a brilliant array of arguments, he undertook to prove that the trial of Jesus was "a judicial murder." He met with sharp opposition from two sides. Those who considered it their duty to protect the sacred name of Jesus from all profane usage denounced the speaker for having discussed the crucifixion of the Savior from a purely juridical standpoint and in modern legal terms, even if his arguments were convincing. The political opponents of Rosadi accused him of having exploited Christianity and the law of brotherly love in order to picture Jesus as a revolutionary leader—and this in the interests of a radical propaganda, as the address was the outcome of the well-known socialistic ideas of the speaker.

Rosadi promised at the time that he would furnish the full proofs of the correctness of his position. It has

taken him eight years to fulfil his promise, but he has now issued a work of 440 pages, entitled "*Il Processo di Gesù*" (The Trial of Jesus). It is the most complete and exhaustive discussion of the subject in existence, and aims to show that the trial of Jesus, considered from a purely legal standpoint, was what the church has all along maintained—a judicial murder of gigantic proportions.

The book is regarded as significant, if only as an indication of the trend of religious thought in Italy. It furnishes new proof of the fact that the best thinkers of the country are taking exceptional interest in the historical problems that hover around the person of Christ and the founding of Christianity. It also shows that theological discussion in Italy is being carried on in a spirit of progressive and independent research. Good translations of Harnack's "Essence of Christianity," of Sabatier's "Life of St. Francis of Assisi," of Didon's and Loisy's works, as also of Renan's "Life of Jesus," are widely read in Italy. Thinking Italy is deeply interested in religious problems, and this explains the extraordinary vogue of Rosadi's work.

In the discussion of his subject, Rosadi displays an enthusiastic zeal. He pleads his cause with the fire of an advocate and yet with the cool deliberation of the scholar. He demonstrates, first of all, the formal illegality of the methods adopted by the Jewish Sanhedrin and by Pilate; and, secondly, the great injustice of the judges, in the widest ethical sense. He writes altogether as a lawyer and not as a theologian; but his picture of Jesus, based upon a close study of the Gospels, can have only the effect of winning the heart of the reader to the cause of the Nazarene. There is not the slightest indication of a profane handling of the historic personage of Jesus, nor is there any reference to the influence of his life and death upon the religious convictions and feelings of his followers. Rosadi asks each reader to "draw, from the strictly objective method of presentation, the lessons that confirm to his own way of thinking." The ignorance that still prevails in reference to "the greatest event in human history" is sufficient justification, says the author, for his effort to depict the trial of Jesus in the light of ancient and modern law. He thinks that "the disgrace of Calvary is the disgrace of justice." In his eyes the condemnation of Jesus was the greatest legal crime in history. Such sentiments from a purely secular savant and from a non-theological standpoint are certainly significant — *Translation made for THE LITERARY DIGEST.*



THE REV. DAVID SMITH'S CORRESPONDENCE.

C. W. B.—“How can it be said that modern science has substantiated Divine Revelation?”—(1) We have the assurance of the greatest of living men of science that modern science has substantiated Divine Revelation. Lord Kelvin is reported as speaking thus in the Botanical Theatre at University College on May 1, 1903: “They only knew God in His works, but they were absolutely forced by science to admit and believe with absolute confidence in a directive power—in an influence other than physical, dynamical, electrical forces. There was nothing between absolute scientific belief in creative power and the acceptance of the theory of a fortuitous concourse of atoms. Was there anything so absurd as to believe that a number of atoms by falling together of their own accord could make a crystal, a spring of moss, a microbe, a living animal? They had a spiritual influence, and in science a knowledge that there was that influence in the world around them. They could be free in their thought, in their criticisms; and with freedom of thought they were bound to come to the conclusion that science was not antagonistic to religion but a help for religion.” And in the *Times* of May 4 he wrote: “Scientific thought is compelled to accept the idea of Creative Power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers which we saw around us grew by mere chemical forces. He answered, ‘No, no more than I could believe that a book of botany describing them could grow by mere chemical forces.’” (2) The question how modern science has substantiated Divine Revelation is a large one, and its discussion would require more space than this column affords; but have you never been startled by recognising in some of the master thoughts of modern science ideas which are already expressed more profoundly on the sacred pages? “It is little less than marvellous,” writes McConnell (“The Evolution of Immortality,” p. 135), “the way in which the words of Jesus fit in with the forms of thought which are to-day current. They are life, generation, survival of the fit, perishing of the unfit, tree and fruit, multiplication by cell growth as yeast, operation by chemical contact as salt, dying of the lonely seed to produce much fruit, imposition of a higher form of life upon a lower by being born from above, grafting of a new scion upon a wild stock, the phenomena of plant growth from the seed through the blade, the ear, and the matured grain, and, finally, the attainment of an individual the attainment of an individual life which has an eternal quality.”

My quotation to-day also is from Seneca: “As is a play, so is life: it is not how long but how well it has been acted that matters.”

DAVID SMITH.

Tulliallan, Scotland.

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AMRITSAR.

RAILWAY MISSION WORK IN JAPAN.

About 15 years ago Dr. Whitney, who was then connected with the American Legation in Japan, became interested in the spiritual welfare of the railway men of that interesting land. He arranged for the regular distribution of Gospel literature among as many of them as possible, and was instrumental in having a copy of the Holy Scriptures placed in each station for the use of the staff. Each Bible was accompanied by a letter from the head of the railway department to the station-master, instructing him to give the men facilities for reading the book. Dr. Whitney also arranged occasional Bible Readings and Gospel meetings for the railway men.

In 1896 Miss E. R. Gillett, who had been a worker at a branch of the Railway Mission in England, volunteered for the work in Japan as an honorary worker. The effort started by Dr. Whitney was then affiliated to the Railway Mission, which supports a native Japanese Evangelist and his wife, who visit the various stations, conducting Gospel meetings for the railway people where possible, and explaining the Gospel Message to them individually on the stations, and also in their homes.

God has very graciously given remarkable blessing in this work. A large number of the railway men have accepted Christ as their Saviour, and some have, since their conversion, been used to lead their mates into the light of the Gospel. There are now bright witnesses for Christ at many railway stations in Japan. Recently some Japanese Christian railway men, who had been sent to China by the Government to work the Manchurian Railway, asked Mr. Tsuda, the railway missionary in Japan to visit Manchuria, and hold meetings for the railway men there.

Miss Gillett's headquarters are at Tokyo, but she is now in this country for rest. She is very anxious to provide an Institute with a reading room, a hall in which Bible classes, Gospel and Temperance meetings might be held, also sleeping accommodation specially for railway men who visit Tokyo on business, and who are subject to strong temptations in the ordinary lodging-houses of a city where immorality abounds. Miss Gillett wishes to provide a place where men young in the Christian faith might be shielded from temptation and helped in their spiritual life, while the Institute would also be a centre for Gospel work among the railway people. A large central station is about to be erected at Tokyo, into which all the lines will run, and it is hoped to obtain a suitable site for the proposed Institute close to this central station. Miss Gillett is appealing for £1,000 for this object, and may be addressed c/o Mr R. Nixon, Secretary, The Railway Mission, 1, Adam-street, Strand London, W. C.

If at His gates He keeps thee waiting now,
Through many a suffering year,
Watch for His daily “afterwards,”
And thou shalt find them here.

Into the being that is ready to let the self-life go, God the Holy Ghost can come, and dwell and work unfettered; and by that indwelling He will manifest within us His wonderful Divine power of communicating vitality—of reproducing the image of Jesus in souls around.

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